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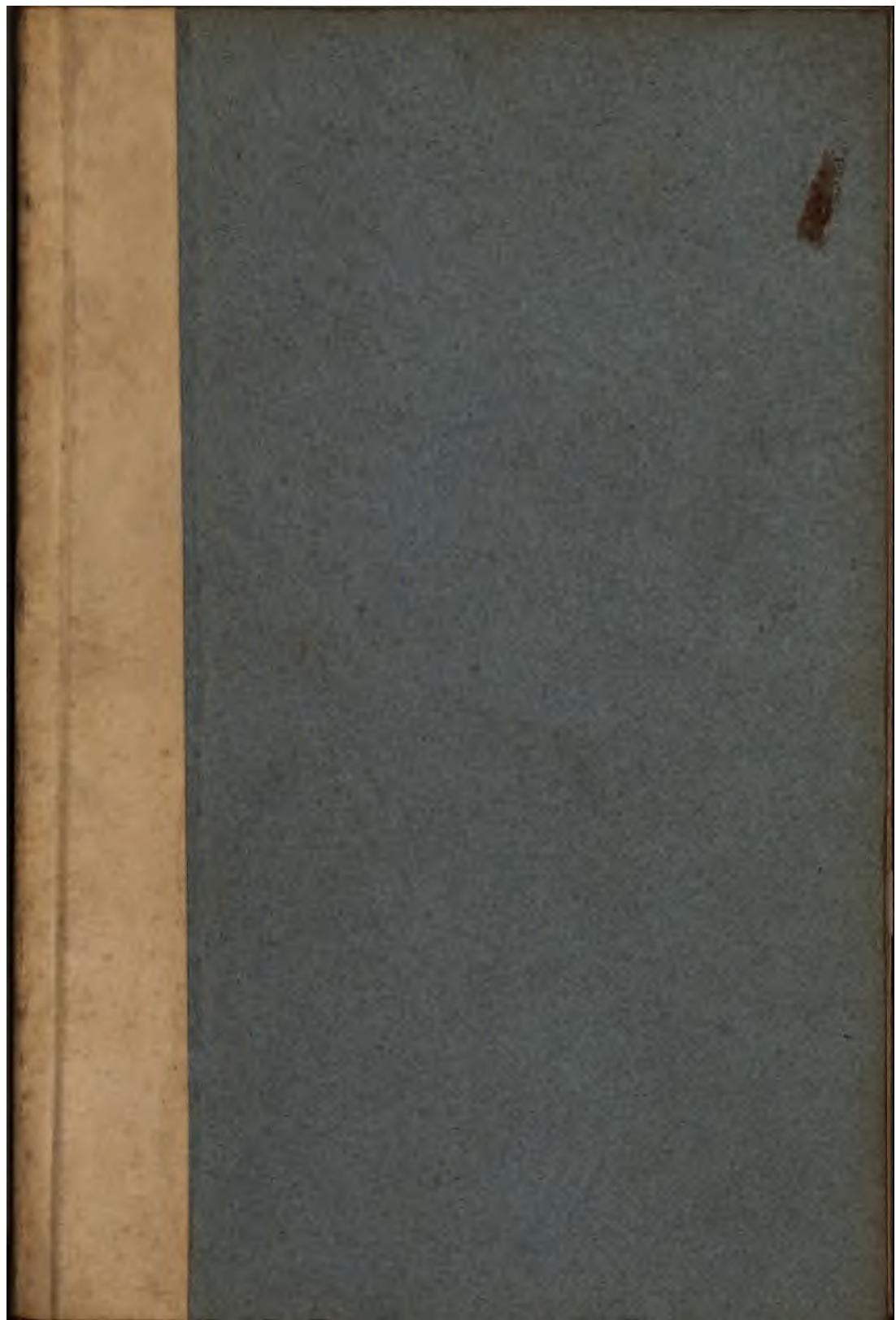
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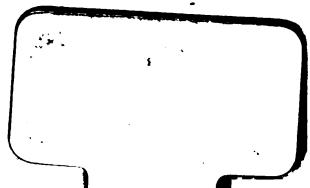
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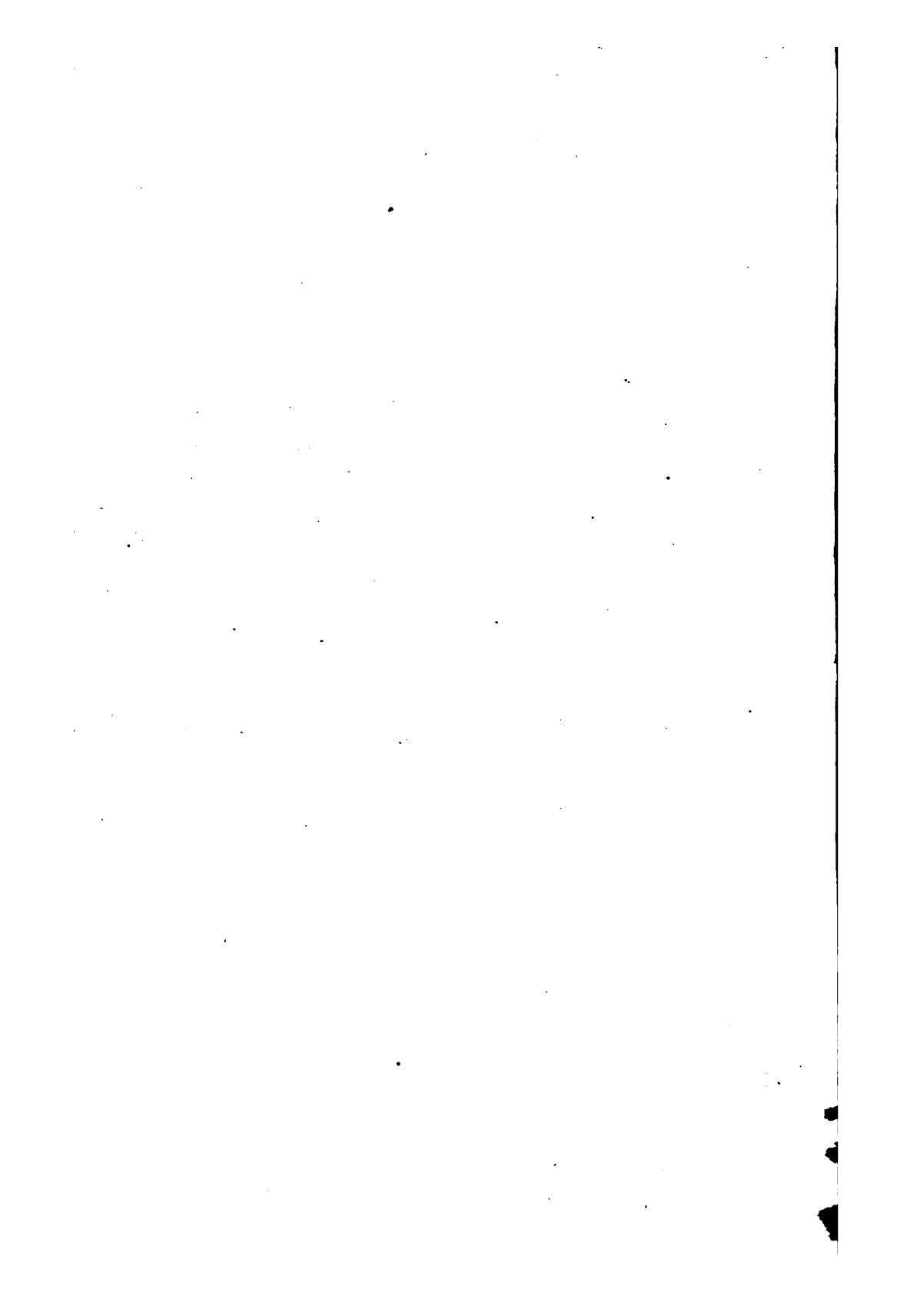




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SAINT AND THE SINNER.

BY

FRANCIS MONTANHEZ

ILLUSTRATED BY

EDWARD BURKE, THE VARIOUS DESIGNERS  
AND MR. J. M. RUSSELL

FOURTH EDITION.

WITH ILLUSTRATIONS BY

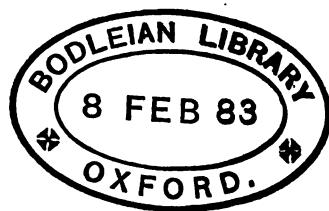
EDWARD BURKE

AND OTHERS. ILLUSTRATED BY

EDWARD BURKE

“ Chi si pente  
Nel veroe dolor, torna innocente.”

METASTASIO.



## THE SAINT AND THE SINNER.

A TALE FROM THE BOSTĀN.

[Extracted from the ASIATIC JOURNAL for December 1839.]

توبه صابون جامه جانست

توبه زیست چراغ ایمانست

*Jām-i Jam-*

I HAVE gathered from pious chroniclers, that, in the days of Jesus (on whom be peace !),

A certain man had squandered away his life, and passed it all in ignorance and error.

A reckless man ! the volume of whose actions was black, and his heart hardened ; of whose depravity Iblis himself was ashamed.

Who had spent his days unprofitably ; and from whom no human heart had drawn solace or comfort.

His head void of understanding, and full of pomps and vanities : his paunch swoln with forbidden meats.

His skirts defiled with iniquity ; and his home rife with shamelessness.

Neither his paths straight, as of them who see ; nor his ear, like the good man's, open to counsel.

One from whom his fellow creatures fled, as with the speed of time ; and pointed out one to another, like the new moon, from afar.

Desire and lawless passion had consumed the promise of his harvest ; neither had he stored up the grain of reputation.

To such excess had that wretch driven his unhallowed pleasures, that in the black volume of his actions no room was left for writing.

Sinful—self-willed—the slave of his lusts—he heedlessly spent night and day in rioting and drunkenness.

I have heard that Jesus, returning from the wilderness, passed by a hermit's cell.

The anchorite came down from the terrace, and prostrated himself at his feet in the dust.

The sinner of averted star gazed on them from a distance, dazzled at beholding them, as the moth is by the light.

Contemplating them with envy, and full of shame—like a beggar in the presence of a rich man.

Muttering, in subdued accents, and all abashed, fervent entreaties of forgiveness, for his nights prolonged till morning in thoughtless dissipation.

From his eyes as from a cloud fell tears of penitence ; while he said, “ Alas ! recklessly have my years been mis-spent.

“ I have squandered away the coin of precious life ; and no good thing have I obtained in return.

“ May there never be such a one living as I ; unto whom death were far better than life !

“ He hath escaped who hath died in the season of infancy, so that his hoary head hath not been put to shame.

“ Forgive my iniquity, O creator of the world ; for should it appear with me in judgment, a wretched companion would it be !”

On the one side, the aged sinner was crying : “ Help me, O thou bringer of salvation !”

While his head hung through shame; and tears of penitence coursed down his cheeks.

On the other side, the ascetic, with his head full of self-conceit, sternly frowned from afar off, upon the sinner;

Saying, "Why doth this reprobate seek our presence? what hath this ignorant wretch in common with us?"

"One who hath plunged wilfully into the fire (of hell); who hath given up his life to the winds of passion.

"What good deed hath proceeded from his polluted soul, that he should associate with Messiah and with me?

"How desirable would it be, that he should rid us of his intrusion, and follow his works to hell!

"I am uneasy at his loathsome presence, lest peradventure the fire destined for him should be launched against myself.

"On the plain of resurrection, when mankind shall appear before Thee, raise me not up, O God, in company with him!"

While he was uttering these words, a revelation from Him glorious in attributes came to Jesus (blessed be his name!);

Saying, "Although the one is wise and the other foolish, I have granted the prayer of both.

"The man of ruined days and inauspicious fortune lamented before me with importunity and fervour.

"Whosoever cometh to me in helplessness, I chase not away from the threshold of my bounty.

"I have forgiven him his evil deeds: I will bring him into Paradise, through my grace.

"And, forasmuch as the devotee holds it a reproach to sit in his company in heaven;

"Tell him not to fear lest he be put to shame by the sinner at the resurrection; for the one shall they bear to heaven, the other into fire.

"For the heart of the one bled with fervent contrition: the other placed his trust in his own obedience.

"He knew not, that at the court of that God who needeth not the services of aught which he hath made, humble helplessness is better than pride and self-conceit.

"He whose outward vesture is pure, but whose morals are corrupt—to such a one the gates of hell will need no key.

"At this threshold, impotence and distress will more avail thee than obedience and self-approval.

"When thou reckonest thyself amongst the good, thou art already evil; self-righteousness hath no place in godliness.

"If thou art valorous, boast not of thy valour; for, not every good rider hath borne off the prize.

"That worthless man is but an onion, all coating, who thinks that, like the pistachio nut, he possesses a kernel.

"Obedience of this sort availeth nothing; go rather, and entreat forgiveness for thy defective obedience.

"That man void of understanding ate no fruit of his devotion, who, being good towards God, was evil towards his fellow-creatures."

The words of the wise endure for a memorial; remember thou this one saying of Sadi:

"**BETTER IS THE SINNER WHO FEARETH GOD, THAN THE SAINT WHO PRACTISETH OUTWARD OBEDIENCE.**"

حکایت مهتر عیسیٰ علیه السلام و عابد پارسا

Various readings of twelve MSS. in the  
Libraries of the East-India Company  
and Royal Asiatic Society.

(۱) محدث، H، شنیدم من  
چنین آورد در کلام

(۲) The Cal. lith. has طلب کرده بود  
which is evidently wrong.

(۳) C, D, K, . بسر برده

(۴) دلیر سیاه، K، دلیر و سیه نامه D، نامه سخت دل

(۵) A, H, L, . سیه نامه سخت دل

(۶) K، سگ دل.

(۷) D, E, F, از.

(۸) D, C, D, E, G, K, L, . و از  
احتشام which has been the read-  
ing of A, though since altered.

(۹) A, ز تردامنی دامن اندوده  
B, E, ز تردامنی دوده اندوده

بناراستی دامن آلدوده  
بناراستی عمر آورده سر

بناداشتی بسته جانزا کمر  
بترکامنی عمر برده بسر

بنست و زنا بسته بودش کمر

(۱۰) D, V, ز دود گنه دوده اندوده  
D, دیده L, روده اندوده  
K، چشمی.

ز مردم.

(۱۲) A, K, . خودکام

(۱۳) A, . ز غفلت

(۱۴) . بمحضه پارسائی گذشت I,

(۱۵) A, . در

(۱) شنیدستم از راویان کلام

که در عهد عیسیٰ علیه السلام

یکی زندگانی (۲) تلف کرده بود

بجهل و ضلالت (۳) سر آورده بود

(۴) دلیری (۵) سیه نامه و (۶) سخت دل

(۷) ز ناپاکی ابلیس (۷) در وی خجل

بسر برده ایام بی حاصلی

نیاسوده تا بوده از وی دلی

سرش خالی از عقل (۸) و پر ز (۹) احتشام

شکم فربه از لقمهای حرام

(۹) بناراستی دامن آلدوده

(۱۰) بناداشتی (۴) دوده اندوده

نه پائی چو (۱۰) بینندگان راست رو

نه گوشی (۱۱) چو مردم نصیحت شنو

(۱۱) چو سالی بد از وی خلائق نفور

نمایان بهم چون مه نو ز دور

هوا و هوس خرمنش سوخته

چحی نیکنامی نیندوخته

سیه نامه چندان تنقم براند

که در نامه جای نبشت نمادن

گنه گار و (۱۲) خود رای و شهوت پرست

(۱۳) بغلات شب و روز معمور و مسیت

شنیدم که عیسیٰ درآمد زدشت

(۱۴) بمحضه عابدی (۱۵) بر گذشت

(16) افتاده D. (۱۵) بزیر آمد از غرفه خلوت نشین

(17) و سر . بپایش در (۱۶) افتاد سر (۱۷) بر زمین

(18) در . گنهگار بر گشته اختر ز دور

(19) Cal. pd. ed. در آن بحر نور . چو پروانه حیران (۱۹) در ایشان (۲۰) ز نور

(20) د و نور E. (۲۱) تامل بحسرت کنان شرمصار

(21) تامل کنان بیخود و شرمصار E. چودریش (۲۲) در دست سروایه دار

(22) Cal. pd. ed. در پیش . (۲۳) نجل زیر لب عذر خواهان بسوز

(23) A, B, (۲۴) زشیهای در (۲۵) غفلت آورده روز

خجل عذر خواهان ز حضرت بسوز زشیهای که در شهوت آورده روز (۲۴)

(24) D, K, I, سرشک غم از دیده باران چو میخ

زشیهای که در غفلت آورده روز که عمرم (۲۶) بغلت کذشت ای دریخ

(25) K, برانداختم (۲۷) نقد عمر عزیز

(26) I, بدست از نکوی نیاورده چیز

بغارت . چو من زنده هرگز مبادا کسی

(27) B, E, F, and Cal. lith. مرگش . که (۲۷) مرگم به از زندگانی بسی

برست آنکه در عهد طفلي بمرد گناهم به بخش ای جهان آفرین

که پیرانه سر شرمصاری نبرد (۲۸) که گر با من آید (۲۹) فیس القرین

گناهم به بخش ای جهان آفرین درین گوشه نالان گنهگار پیر

درین گوشه نالان گنهگار پیر که فریاد حالم رس ای دستگیر

که فریاد حالم رس ای دستگیر نگون مانده از شرمصاری سرش

نگون مانده از شرمصاری سرش روان آب حسرت (۲۸) بروی اندرش

(28) A, K, C, بروی , بدامن برش . وزان (۲۹) نیمه عابد (۳۰) سری پر غرور

برش . ترش کرده بر فاستق ابرو ز دور

(29) D, K, سر .

(30) Cal. lith. نادان .  
 (31) A, نه از جنس ماست ،  
 D, E, K, نه در خوردن ماست ،  
 K, M, چه در خوردن ماست .  
 (32) L, بـ، بـ، V, .  
 (33) F, افتاده به ،  
 داده به .  
 (34) A, B, C, E, K, L, آید .  
 (35) E, F, بدو زخ شدی در پـ کار خویش  
 (36) D, L, نرفتی .  
 (37) C, I, K, پـ .  
 (38) L, در .  
 (39) D, E, I, L, شود .  
 (40) C, E, F, K omit; Cal. ed. کـ .  
 (41) B, از جلـیل علم  
 (42) B, علـیه السلام .  
 (43) E, K, گـشـتـه .  
 (44) C, E, K, L, آمد .  
 (45) L, ازو در گـذـارـم . Schol. notices  
 that some copies read  
 کـنم عـفو اـز .  
 (46) D, H, L, M, با نـعـامـ خـوـیـشـ آـرـمـشـ .  
 (47) D, E, K, L, اـگـرـ .  
 (48) تـا .  
 کـهـ اـیـنـ مـدـبـرـ اـنـدـرـ پـیـءـ ماـ چـراـستـ  
 نـگـوـنـ بـخـتـ<sup>(30)</sup> جـاهـلـ<sup>(31)</sup> چـهـ هـمـجـنـسـ مـاـسـتـ  
 بـگـرـدـنـ<sup>(32)</sup> در آـتـشـ درـ<sup>(33)</sup> اـفـتـادـهـ<sup>(34)</sup>  
 بـبـادـ هـوـاـ عـمـرـ بـرـ<sup>(33)</sup> دـادـهـ<sup>(35)</sup>  
 چـهـ خـیـرـ<sup>(34)</sup> آـمـدـ اـزـ نـفـسـ تـرـدـامـشـ  
 کـهـ صـحـبـتـ بـوـدـ باـ مـسـیـحـ وـ مـنـشـ  
 چـهـ بـوـدـیـ کـهـ زـحـمـتـ بـیـرـدـیـ زـیـشـ  
 بـدـوـزـخـ<sup>(36)</sup> بـرـفـتـیـ<sup>(37)</sup> پـسـ کـارـخـوـیـشـ  
 هـمـیـ<sup>(36)</sup> رـنـجـمـ اـزـ طـلـعـ نـاـخـوـشـ  
 مـبـادـاـ کـهـ<sup>(38)</sup> بـرـ مـنـ فـتـدـ آـتـشـ  
 بـمـحـشـ کـهـ حـاـضـرـ<sup>(39)</sup> شـوـنـدـ اـنـجـمـنـ  
 خـدـاـیـاـ تـوـ بـاـ اوـ مـکـنـ حـشـرـ مـنـ  
 درـبـینـ بـوـدـ<sup>(40)</sup> وـوـحـیـ اـزـ<sup>(41)</sup> جـلـیـلـ آـضـفـاتـ  
 درـآـمـدـ بـعـیـسـیـ<sup>(41)</sup> عـلـیـهـ آـلـصـلـوـتـ  
 کـهـ گـرـعـالـمـسـتـ اـیـنـ<sup>(42)</sup> وـ گـرـوـیـ جـهـوـلـ  
 مـرـاـ دـعـوـتـ هـرـ دـوـ آـمـدـ قـبـولـ  
 تـبـهـ<sup>(43)</sup> کـرـدـهـ آـیـامـ بـرـ گـشـتـهـ رـوـزـ  
 بـنـالـیـدـ بـرـ مـنـ بـزـارـیـ وـ سـوـزـ  
 بـهـ بـیـچـارـگـیـ هـرـ کـهـ<sup>(44)</sup> آـیـدـ بـرـ  
 نـیـسـنـدـاـزـمـشـ زـ آـسـتـانـ کـرـمـ  
 عـفـوـ کـرـدـمـ اـزـ وـیـ عـمـلـهـایـ زـشـتـ  
 درـآـرـمـ بـفـصـلـ خـوـدـشـ درـ بـهـشـتـ  
 وـ گـرـ عـارـ دـارـ عـبـادـتـ پـرـسـتـ  
 کـهـ درـ خـلـدـ<sup>(48)</sup> بـاـ وـیـ بـوـدـ هـمـ نـشـتـ



NOTES.

(<sup>a</sup>) A somewhat similar expression occurs in the *Makhzan ul Asrār* of Nizāmī,

نطیع پر اگنده برو ریکت ریخت

دیو ز دیوانگیش می گریخت

(<sup>b</sup>) On the scholiast remarks:

درینجا مراد از پندار و زعم فاسد است

but if the reading <sup>و از احترام</sup> be adopted, a different sense must be given to احترام, and the passage rendered, "His head void of understanding and of shame."

(<sup>c</sup>) The schol. thus explains

کنایه از بی شرمی و بی حیائی و بی اعتقادی باشد

(<sup>d</sup>) Schol. دوده بمعنی خانه

(<sup>e</sup>) For the Cal. printed ed. has بینندگان, and the schol. remarks that the reading of some copies is آزادگان. For some read مردم نیکان.

(<sup>f</sup>) according to the sense which the scholiasts, in as far as they explain it, attribute to this somewhat obscure passage, بد is here the abbreviated form of بود; if we read with some copies چو سال بد the sense might possibly be, "men shunned him as they would a bad year," meaning a year of drought or famine, قحط سالی; but this conjecture is supported by no scholiast.

مقصورة جای استادن امام در نمازو بمعنی کوتاه کرده شده و بعض حجره (<sup>g</sup>) Schol.

(<sup>h</sup>) بزیر آمد ای فرود آمد Schol.

(<sup>i</sup>) غرفه بالا خانه که بر بام باشد Schol.

(<sup>j</sup>) The schol. explains by در دست.

(<sup>k</sup>) The schol. observes that some copies for نقید عمر عزیز read قصیر عمر عزیز.

(<sup>l</sup>) که گر با من آید On the scholiast observes,

فاعل فعل آید ضمیریکه راجع است بطرف گناه و با کسی آمدن رفیق بودن است و در بعض با من افتاد و با کسی افتادن کنایه از روکش شدن از طرف او است حاصل معنی آنکه آن پیر فاسق و سیاه نامه میگفت که اگر تو گنهم نباخشی و در روز قیامت هم این گناه همراه من خواهد آمد پس همراه بد است

(<sup>m</sup>) These words are a quotation from the *Koran*, vid. Sur. xlvi. v. 35 and 37 (Ed. Flügel):

وَمَنْ يَعْشَ عَنْ ذِكْرِ أَكْرِحْمَنِ نَقِصْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ..... حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ أَلْمَشْرِقَيْنِ فَيُسَيِّسَ أَلْقَرِينُ

“Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he shall be his inseparable companion;.....until, when he shall appear before us at the last day, he shall say unto the Devil, ‘Would to God, that between me and thee there were the distance of the east from the west! A wretched companion will he be!’”

(<sup>n</sup>) نیمه بمعنی طرف Schol.

(<sup>o</sup>) This is the sense which the scholiast prefers, although he admits that the passage may bear another:

بگردن الْحَنْ مراد خود بخود در آتش افتاده است و میگویند که در آتش بگردن افتاده است یعنی سر او در آتش است لیکن معنی اول مناسب مصرع ثانی است

(<sup>p</sup>) For رنجم the schol. notices that some copies have . ترسم

(<sup>q</sup>) On عفو the schol. remarks,

مخفی نهاند که لفظ عفو در اصل بسکون فاست و فارسیان دران تصرف کرده بحرکت استعمال کرده اند

(<sup>r</sup>) On the verb being here in the plural, the schol. remarks,

برند فاعل برند ضمیریکه راجع بطرف کارگذاران قضا و قدر است

(<sup>s</sup>) So Eccles. ix. 11,

שכתי וראה תורה השם כי לא לקלים המדריך ולא לנבראים המלימה :

(<sup>t</sup>) So Hakim Sanāī, speaking of bad poets, says in his *Hadīkah*,

روی شان چون پیاز لعل و نگزست

لیک چون بنگری بود همه پوست

(<sup>u</sup>) So the author of the جام جم says, in that poem, اوحدی

از گنه تربه کن ز طاعت هم

طاعتي کز ریا شود محکم

(<sup>v</sup>) Schol. نخورن ای بهره مند نشد























